

## The Oriental Esoteric Center of Washington, D.C.

Is conducted under the direction of the Initiates of Tibet, for the aid of those seeking a knowledge of the Eastern wisdom. Besides local lectures and classwork, the Center publishes a weekly Bulletin or Leaflet, containing a helpful editorial, suggestions for courses of reading, and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and allied subjects, which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Leaflets, library lists of free and other books, price lists and other information regarding the work of the Center, address

### THE LIBRARIAN

1443 Q St. N.W., Washington, D.C.

## Nell Clough Johnson Healer

Absent Treatments Send stamp for reply

1803 East Avenue, Austin, Texas

Calls at any distance Absent Treatment

## Edward A. Orne, D. S.

Resident New Thought Healer

N.Y. College, 310 Cumberland St., Brooklyn, N.Y.

34 Cortlandt St., N.Y., room 102

1 Carnegie Hall, N.Y., Mon. & Thurs. 3 to 5

## Sylvia S. Wakefield Magnetic and Mental Treatments 229 B St. Portland, Maine

## The Order of the 15

is a movement inaugurated by the

Masters of the Great White Lodge

To correlate the Mystic Teachings with the teachings of the Master Jesus, and

To make plain the mysticism of Christianity.

Those interested may obtain further information by addressing

F. HOMER CURTISS, Secretary

Box 4040, West Philadelphia, Pa.

## AZAL

### Institute Esoteric Culture

1063 Orange St., Los Angeles, Calif.

Offers to intelligent men and women a concise course of physical, mental, and spiritual attainments, preparing them to become members of a body now forming on earth, and retain their form and consciousness forever in useful activity for good.

## The Scientific Skeleton

106 pages, paper, 25 cents

A carefully prepared critique of some scientific fallacies. Very instructive and interesting. Address the Author, Samuel Blodgett, Hopkins, Minnesota, U.S.A.

## The Annals of Psychical Science

A HIGH-CLASS MONTHLY JOURNAL, DEVOTED TO  
CRITICAL AND EXPERIMENTAL RESEARCH IN  
THE PHENOMENA OF MODERN SPIRITISM

Conducted by Darlex, Richet, Crookes, Flammarion, Lombroso, Maxwell, Morselli, de Rochas, and other eminent scientists. Published simultaneously in English (London) and French (Paris). 4th year, much enlarged. Subscription \$3.00 a year, single copies 25¢. Sample copies, returnable in one week, will be sent for inspection. Liberal premiums to new subscribers.

Address subscriptions and enquiries to

## The Annals of Psychical Science

American Office

1443 Q St., N.W.

Washington, D.C.

## Theory of the Universe

This book is very interesting, and full of information. It is an original analysis of the fundamental laws of matter and life by a close student of Nature's Laws. Handsomely and substantially bound in red cloth.

The Universal Laws of Nature Applied to the Atoms in Matter.

Light, Heat, Electricity and Magnetism Clearly Explained.

By Marvin P. Sweet

Illustrated

160 pages, cloth \$1.00

## Books by Julia Seton Sears, M.D.

*Life's Greatest Secret*, The Key to Health, Wealth and Love, 33 pages, 25c

*The Truth About New Thought*, 31 pp, 10c

*Grapho-Psychology*, 56 pp, cloth, \$1.00

*Freedom Talks*, 144 pp, \$1.00

*New Thought Healing*, 19 pp, 25c

## Posthumus Essays by Emerson

automatic written 25c postpaid

## Standard Metaphysical Literature

New Books by Eleve—"Daily Bread"

Appropriate for Christmas Gift, or gift for any time or occasion. A book for Daily Reading and Treatments—365 Strong Affirmations, one for each day in the year. Pocket size, 80 pp. Price bound in heavy paper, linen back, 30c, 6 \$1.50. Silk cloth 50c, 6 \$2.30, 12 \$4.75. Leather \$1.00, 6 \$5.00, 12 \$9.75.

*Spiritual Law in the Natural World*—by Eleve. 174 pp, 12 lessons—complete course—in Metaphysics. 12th thousand, paper 50c, cloth \$1.00. German: paper \$1.00, cloth \$1.25.

*My Progress in Christian Science* (Metaphysics) by Eleve. 32 pp. 25c.

*Condensed Thoughts About Christian Science* (Metaphysics) 16 little lessons in Metaphysical Healing, by Wm. H. Holcomb, M.D., 64 pp. (10th thousand) 25c.

## The Foundation of all Reform

A popular treatise on the diet question and the mental and physical regeneration of man. 70 pages paper 25c, cloth 55c

## The Folly of Meat Eating

Small pamphlet of 16 pages by Otto Carque price 10c postpaid

F. P. Fairfield, 21 Madison St., Boston, Mass.



# The New Age Magazine

Published Monthly by F. P. Fairfield, 21 Madison St., Boston, Mass.

DEVOTED TO

The Higher Life Culture and The New Age of Man

Vol. 2

BOSTON, MASS., FEBUARY, 1909

No. 12

## THE ETERNAL BECOMING

ELIZA J. HITCHCOCK, 112 Jennes St., Lynn

Vast is the manifest cosmos,  
But the unseen marvel is vaster,  
And aeons that long for fruition  
Are waiting the touch of a master.

Great is the faith we endeavor,  
But the fact it foreshadows is greater;  
Ultra rays of omnipotent ether  
Vibrate for a kindred translator.

Mighty the God of our fathers,  
But the Good of the present transcends him.  
The dim distant ideals we reach for,  
Our children shall grasp and reveal them.

For beyond all dream or perceiving  
Is the promise of endless unfolding,  
Of the grand eternal becoming  
The mystical silence is holding.

But this vast universal unfoldment,  
The infinite ever and never,  
Comes forth from the travailing ages  
For ever,—and ever,—and ever—



# New Life Daily Affirmations

"Nerve us with incessant affirmatives."—*Emerson.*

**W**E believe in the special power of united thought, and cordially invite our readers to join with us in a few moments daily concentration upon these affirmations.

By HARRY GAZE

- February 1. I am newly born each day.
- " 2. Life is ever renewing.
- " 3. The source of new life is within me.
- " 4. I have power to keep good resolutions.
- " 5. I am master of myself.
- " 6. I will awaken my inner energies.
- " 7. True healing comes from within.
- " 8. Life is glorious.
- " 9. I am one with the source of all good.
- " 10. I recognize the divinity of common things,
- " 11. My real self shall be expressed.
- " 12. Mind is the master.
- " 13. I will persistently make constructive suggestions.
- " 14. I realize that good health is supremely natural.
- " 15. Truth is the gateway of freedom.
- " 16. True salvation is scientific.
- " 17. I will cultivate absolute sincerity.
- " 18. This world is a potential paradise.
- " 19. I am fearless in my convictions.
- " 20. Love solves the world's greatest problems.
- " 21. True sentiment is positive science.
- " 22. I refuse to be "grown up."
- " 23. As children of the Infinite we are the heirs of all good.
- " 24. To live is good because life is opportunity.
- " 25. A renewed vision of life brings renewed youth.
- " 26. This day is a day of triumph.
- " 27. The sun may always shine within the heart.
- " 28. I am searching for true wisdom.



# HUMAN ELECTRICITY

## PRACTICAL METHODS FOR ITS DEVELOPMENT

By HARRY GAZE

(Continued from the December number, page 385)

**I**T IS EXCEEDINGLY INTERESTING to study the relationship between the mental attitude and the degree of human electricity manifested by the individual. In the last lesson the author briefly indicated that by exercising a proper discipline over the emotional nature, one can engender and conserve the electrical forces of the organism, and that by maintaining an affirmative, constructive attitude of mind, the conditions were offered for an uninterrupted current of electrical energy.

There are certain moods or states of mind which produce what may be termed an electrical leakage. The life force is wasted and frittered away by fear, worry, hatred, jealousy or depression. There is a high expenditure of life force without an adequate compensation.

After one has been intensely angry he is apt to feel a great reaction of weakness. The explosive state of mind has wasted a tremendous amount of human electricity. Before a new supply is fully generated the economy of the system causes a demand to be made upon the entire body to partly compensate for the lack. Where there is little reserve energy this is often a serious condition. If one would fully generate and husband a supply of human electricity, he must give up the habit of occasionally indulging in angry emotions.

A constant state of mental irritation, even though it may be termed petty irritation, will produce a persistent sapping of vitality. Poise and power must be cultivated. The habit of being annoyed at a thousand and one of the little details of daily experience has a firm hold on some people. Fussiness and fretfulness cause the electrical vitality of the body to sink to a low ebb.

"Can we master our emotions?" I fancy some of my readers are asking. Certainly we can, if we only know it. The power to realize calm, positive strength is within us all. It is a matter of knowing that we possess this power, and a sincere determination to express it at all times. It really seems sometimes as though people cannot control their state of mind. At some particular time they try to remain calm and positive without success. This is because they have so often submitted to the negative states of mind that a firm habit of such obsession has been formed. This habit, however, can be uprooted by persistent effort in the right direction.

People little realize how closely related are the mental states to bodily health, and such a condition means a proper supply of human electricity in the body. These conditions constantly react upon each



other. The physical is influenced by the mental, and the mental by the physical.

The great movement which is now being generally recognized under the name of the New Thought means far more than making suggestions of health instead of disease. In its higher aspects it means the transformation of personality, making the renewed individual strong, poised, kind, considerate, just and loving. Real and lasting health is attainable by wholesome thinking and living.

A great many people in the New Thought are trying to win health and success by the simple performance of psychological stunts. These may all be very pretty, desirable, and are even necessary in their proper places. They are no substitute for efficient action in life building. The character must be remoulded to win the highest degree of health. In both psychological and medical circles there is a tendency to try and trick oneself into health. Patent medicine fiends and psychic medicine cranks are all inclined to degenerate into mere disease dodgers. There is all the difference in the world between a common garden disease-dodger and the true health aspirant. The former tries to steal health, the latter to earn it.

The author believes in the work of the healer. It is a grand, uplifting work if it is conducted in the right spirit. The sick man working alone is sometimes like a man who is trying to pull himself up by his boot-straps. The healer supplies the necessary leverage and balance.

The greater part of the true healer, however, is to impress upon his patient the absolute necessity of adherence to wholesome habits of thinking, breathing, eating, exercising, etc. It frequently happens, however, that the healer must first give some temporary help before the patient is able to be receptive to the higher truths of right living.

It has been clearly demonstrated that human electricity may be employed as a means of helping and healing other people. At the same time, one should learn to generate abundant electricity in his own organization.

The following simple exercises will be found useful in generating an increased supply of bodily electricity. If conditions permit, the exercise should be practised out of doors. If practised in doors one should face an open window. Stand erect, with the weight of the body resting upon the balls of the feet, and the hands resting easily by the sides. Now take a deep, rythmical breath, as you bring up the hands outstretched from the sides until the fingers meet above the head. At the same time, raise up on tiptoe to full height. Time the movement so that all are in unison. Then gradually exhale the



breath as you return to starting position. This should be repeated about twenty times.

Make the physical activity of this exercise the basis of constructive suggestion. Realize that you are appropriating abundant electricity from the air. Every deep rythmical breath represents an accession of new, vigorous life. One may employ this and similar breathing exercises as the basis for control of emotional nature. Suggestion and deep breathing combined exert a special influence upon the subconscious mind, and consequently upon the body. Emotions may be calmed and nerves tranquilized in this manner. This method has proven very successful in removing fear from the mind. Many serious diseases may be traced to the influence of fear. When one learns to overcome fear, therefore, he has made an attainment of great value.

It will be seen that deep breathing is a rich contribution to a proper supply of human electricity in the body, because of both its physical and mental action. Men and women who have a constant habit of deep, rythmical breathing are always good examples of mental and physical strength. Their bodies are radiant with human electricity. This is a great protection from disease. Apart from his own individual protection the man whose body expresses an adequate supply of life force is constantly contributing healthful, vibratory conditions to those about him.

TO BE CONTINUED

---

## WITH COURAGE SEEKING

Mrs. Grace E. King, Willimantic, Conn.

With a courage all unceasing,  
Let us journey toward the light;  
With a will that's all undaunted,  
Let us stand for what is right.

May we swerve not from our purpose;  
Let us ever faithful be;  
Striving hard to learn life's meaning,  
Shrouded still in mystery.

When the mystic veil is parted,  
Spread the tidings far and near,  
That whoever will may enter  
On the pathway bright and clear.

Gath'ring joy and peace each morning;  
Sending love to ev'ry soul;  
Helping on the weary stragglers,  
Toward our one and only goal.



**T**HERE IS NO ABSOLUTE BADNESS. All badness and all goodness are such because they affect us such. There is no absolute morality. But there is Absolute Goodness. Morality is the stepping-stone to this Absolute Goodness. When Absolute Goodness is reached morality will have done its work and disappear. Absolute Goodness can only be reached through morality,—through each man's own personal morality.

There is no inflexible, universal moral standard for all. All morality is as it relates to each one of us differently. Morality changes and becomes obsolete like last year's bonnet, or the patched pants which are given to the rag-man. Morality is always changing, specially applied, and the property only of those who use it.

When somebody does something that is bad, or immoral, it is such only if we should do it. We cannot say what it is for them. There is a social or collective badness and goodness,—or morality. But the collective can never be individual, although the individual, as a social unit, must conform, and so partake of the excellent results of that morality, and suffer the baneful results of that collective immorality. Whether he will or no.

For instance, I would like to go barefoot in doors, and only foot-covered in the coldest weather. I would like to go naked in the summer, without even a head gear, and carry an elegant big sun-shade. I abominate collars and cuffs. But I must conform. To the social standards. Or become confiscate. And health and comfort pay the price. But on the other hand I doubtless get good results (what the Theosophists would probably term "good karma") from forced obedience to beneficial social standards which I follow only from external necessity, but which may be good for me nevertheless. Perhaps.

Man is naturally a rebel. Conformity is external. It is not really the man. But all growth and value come from individual fulfilment. Your fulfilment is not my fulfilment. It would not fit. Morality is fulfilment. Immorality is depletion. What would fill me would empty you. And vice versa.

**P**EOPLE ALWAYS TRY TO GRASP that which appears to be the most substantial. This is natural. This is universal. This law operates with angels, men, dogs, and everything. And that is why so many people grasp at material things and seek satisfaction through material joys. Of course those who have passed farther into spiritual realization look back at those who seek good at the physical, and often wonder. No need to wonder. It is natural. It is right. It is *their* reality. It is *their* truth. But there is a higher and a higher reality. Oh yes. For all of us. Each and always.



# WHAT IS ATUO-GENETICS

By HARRY GAZE

**A**UTO-GENETICS IS THE SCIENCE of Self Birth. In the average mind birth is a thing of the past. It is merely the event which started us in life. Through Auto-Genetics one learns that he is a self-born being, that the process of birth maintains life, and is, therefore, continuous. The man who understands this law of self-birth learns to overcome all tendencies in adverse heredity, to strengthen favorable tendencies, and to create new and desirable conditions.

Wonderful discoveries have recently been made. It is now known that the individual does not need to die in the process of racial perpetuation, as heretofore. Individual perpetuation is to be attained by conscious self-birth. We have always been self-born beings, but have failed to consciously coöperate with the process and to perfect it. As a consequence, the individual has become old and suffered decrepitude and death.

The fact that the race is perpetuated shows that the elixir of life is a reality. The awakened intelligence of the individual must lead him to appropriate this elixir of life for his own rejuvenescence. This first great step of evolution was billions of years back, when he evolved from the unicellular form of life to the multicellular. The natural immortality of the unicellular creature was exchanged for greater complexity and individuality. Quantity of life was abandoned in favor of quality.

In multicellular forms of life, up to the present time, the economy of life has been conserved by the birth of new individuals and the death of the old. The newer individuals have represented greater plasticity and progressiveness. The older individuals have become mentally and physically hardened. Arterial ossification is a secondary manifestation; mental or psychic ossification precedes it.

This, however, need not go on forever. We have reached another significant epoch in evolution. The time for deliberate, purposeful, conscious evolution has arrived. In the era now dawning, the man who has lived longest will be the fittest to survive. He will have the advantages of the child combined with consciously accumulated wisdom.

It has long been known to a few of the world's thinkers that the suggestion of eternal youth, the realization of incessant renewal, and the determination to incessantly unfold new powers of being, represents a mental attitude which constitutes the psychic secret of how to stay young. Now, the physical elixir of life has been discovered. Man may drink of a life-giving fluid which will immortalize his individual life. The individual may now reach forth his hand, and eat



of the fruit of the tree of life, and become as the Gods, and live forever.

Man would long ago have tasted of the fruit of the tree of life. He was prevented by his ignorance of regeneration, and his subservency to the generative instinct. The generative instinct is the race life instinct, but the individual death instinct. The regenerative instinct is the individual and the race life instinct combined.

It is within the power of every man to make the woman he loves everlastingly youthful. Every woman can give to her husband the elements of perpetual health and youth.

This is a great subject,—by far the most important one in the world. From time to time, we shall teach various phases of regenerative philosophy in this magazine. The details of this science, however, are not within the scope of magazine articles, as only general principles may be given in this way.

In the new book, "Auto-Genetics," the author teaches this newly discovered secret of life.

There are preliminary steps in this science, however, which may be openly taught. A realization of the sacredness of sex, and simple, natural reverence for every bodily function, is the first essential of regeneration. When this realization has been gained the individual has taken a decided step toward the fountain of endless youth and beauty.

---

**A**LL MEN have not learned true tolerance, true catholicity, and true liberty of speech,—which is not license. Let us try.

---

**F**AITH IS NOT KNOWLEDGE; it is realization. Realization is above knowledge, and of itself does not operate by the ways of knowledge. Knowledge is in the outer mind, the intellect, the reason. Faith is in the heart, the inner consciousness, the feeling, or the soul sense. A man through knowledge alone often doubts, while by faith he realizes, and by this realization substantiates and accomplishes, even when the knowledge of the facts would lead the reason to doubt. Man, through knowledge alone, is a doubting proposition. Also, with the colloquial language of the street and the market place, he is a "doubtful proposition." For a man can't be trusted who has n't faith. Reason lands man in the lock-up. Only the deep-down reality within a man, which we call faith, has any value even in the trade and truck of commercial life. A good dog has faith. Lots of it. A horse has some, and a cat a little (not much, and that is in evidence just before meal-time). And what our brother animals have is real faith, just like ours, although it is much less evolved. Then, if your dumb brother has faith, cannot you have it also?



# GOLDEN GLEAMS

By BERTHA A. WEEKS

When the heart is sad, and weary,  
And the drenching tear-drops fall;  
And the shadows darkly hover  
O'er earth's pilgrims, like a pall;  
Look ye upward, through the boundless  
Ether blue, whose glory beams  
With the countless forms of angels,  
Flinging down their golden gleams.

Golden gleams, to light the darkness  
That has settled o'er some heart,  
Golden gleams to rift the shadow  
That it seems will ne'er depart;  
Catch the glimmer, as it flashes,  
Through the mist, that ever seems  
To divide the earthly mortals,  
From the angel's golden gleams.

Gleams of gold, that glow and quiver,  
For the tired ones of earth;  
Golden gleams that fling their brightness  
Where deep sorrow has its birth.  
Pilgrims, let the angels scatter  
O'er your suffering, the beams  
Flashing through the jasper Portal,  
Swung ajar, for golden gleams

To drift downward, where the heart-ache  
Sorest is, to cheer, and bless,  
And to bind the broken flowers,  
Through earth's tangled wilderness.  
Tired ones, whose eyes are burning  
With the pain of broken dreams,  
Gaze afar, for through the shadows  
Angels bring you golden gleams.

Falter not, the gleams so golden,  
Light the weary paths ye tread;  
Give you joy, for "Marah waters"  
Bring you peace serene instead.  
And beyond the star flecked azure,  
Angel hands, are weaving beams,  
That will fall o'er saddened mortals  
In a mesh of golden gleams.



Gleaming bands of golden glory,  
 When the tear drops start anew;  
 Shall enwrap earth's heavy laden,  
 As night's soft refreshing dew  
 Falls upon the drooping lily  
 Bowed by sunlight's scorching beams,  
 And the bitter tears, fast falling,  
 Shall be quenched by golden gleams.

"Come unto me," O sad ones,  
 Angel hands shall show the way;  
 Ye shall find, ye weary mortals,  
 That thy strength is, as thy day.  
 "I will give you rest," O pilgrims,  
 Bask anew, in shining beams,  
 "Let your hearts be not in trouble,"  
 Drifts the Master's golden gleams.

**N**O MAN CAN BE "SAVED" ALONE. Impossible. There is no personal salvation which is not general and for the common body. None can pass upward of this social body until all pass upward. We are not ourselves alone. We are a phase of the consensus of the whole. One pulls the other back and one pulls the other up. But we *are* free-will and moral-accountability. For we choose. And that choosing is the **I**. The only I.

But there is personal conversion, even though there is not personal salvation. For conversion is a turning about face, of the individual, from evil choices to good choices, by a transforming of the will through the transfusing heat of the love of Christ reaching down from above and meeting man's will from below, which was put into operation by his understanding.

Saint and sinner are bound together. In bonds of love and service. One must learn to love the other. Both. They must serve each other. Both. Then they shall enter in. Both. Hand in hand. Therefore, we do not need to point to the woman as "bad." Or the man as dissolute. No, for some of that smirch and smut is upon us. Yes it is. And we cannot wipe it off till our sister and our brother have wiped it off. Of us? Yes, as much as off themselves.

We are one great human family. We cannot cut off one from the whole. There is no selfish salvation.

When people get so good that they do not love sinful and filthy men and women, then they must persevere and get gooder yet, and still more gooder yet, until they learn to love, and through love unite, and by union lift up the mass, of which they are. And by lifting the mass we lift ourselves. No other way. For we *are* the mass.



## THE HU-MAN AND GRAND MAN

**E**ACH MAN IS TRYING TO PULL THE UNIVERSE to his level. Pulling it over to his understanding. Pulling it down to the level of his comprehension. This comprehension is his cosmos. The cosmos is always objective and subjective, also individually predicated or conceived.

So-called good and high men pull, and they get the universe there. So-called bad and low men pull and they get it there. And yet, the universe never changes. And man does not get the universe. He gets the cosmos. The cosmos is the universe turned manward. The universe is all men, each with his cosmos, turned Godward, and thrown into one grand mosaic, which has been called the Grand Man. All is essential and necessary. Not one portion could well be lost. All make the divine unity. There is one conscious loving life and intelligence pulsating through it all.

The cosmos is temporal and spacial. The universe is beyond time and space, and yet it includes these. For it includes everything—while the cosmos, being a reflection of individual man, is limited to each individualism. The universe is a reflection of the Grand Man. There is only one Grand Man, and therefore only one universe. Each man is a limited vibration of the Grand Man. Man writ small is man, as we see him about us as fellow biped. Man writ large is the Grand Man. Everything. Everywhere. Order. Beauty. Joy.

Man (separative) is subjective-objective. Man (collective) is noumena-phenomena. The first is cosmos, the other is universe. Or hu-man, and Grand Man. Or self and Self. I am inclined, however, not to use the word self in any way, to designate the Grand Man, or the collective man, but the individual man. The word self in any connection (to me) means some phase of the separative unit. But any word may be used if we get the meaning. The reason I do not like the word *Self* is because those Eastern students who use it, do not mean what I do by the Grand Man and by noumena-phenomena. They appear to mean quite the reverse, i.e., the aggrandisement of the separative self by cutting off the objective and building up a subjective world of power and great glory. Great gods and little fishes. Big I and little u. But not the Grand Man. Image making.

There *is* a higher self. Also a lower self. There are many and many. There are just as many and various as there are moral cross-roads or crises in a man's life. The higher self is the come-up-higher, and the lower self is come-eat-with-the-swine. We reach God and the Grand Man through the exercise of the higher self.

God's proprium, or selfhood, is the self-working of the Grand Man in noumena-phenomena. Man's proprium, or selfhood, is the individual self-working in subjective-objective.



## SELF HUMBUGGERY

**T**HERE ARE SOME honest evil men and some dishonest pious ones. Yes there are. I have in mind at this writing some such. I know of a man who is carrying on a business wherein he humbugs people for a few dimes or dollars per humbug, small or large amount as the case may be. Large pocket book or large gullibility, large humbug; and small, ditto. He knows he is humbugging them, and he compounds his conscience by saying that people will not pay for the truth, but despise it because it is too prosaic and uninteresting. Or if vital personal truth is given them they wince, and squirm, and deny. Or if general spiritual truth is given them they revile and despise it. This man says his customers have no stomach for the truth, but demand fraud and deceit and go off happy with it. And he jingles the chink. And goes out and has a good dinner. And twirls his moustache. And prays for another customer.

He is wrong. He humbugs himself. As much or more than he humbugs others. And yet, in a sense, he is an honest rogue,—to an extent,—with himself,—even though he is not fully open and above board to his customers. He is morally deluded. He is treading the mills of the gods, which grind, and grind, and grind exceeding fine. But he is honest about it,—to himself,—and justified by his morality, which is his proper ladder, and not mine.

Then there is another man who is living an evil life and he knows it, but he has not the moral courage to break away. And many and many the bloody battle the two selves have, one up and the other down, and then the one down and the other up. The two selves fighting. And the man dropping tears of blood. But he is honest and will not quail. What a glorious fight! The angels look on in admiration and encouragement. And he will soon win out. He is paying the bitter price. As I write he appears to be conquering the evil self. He has been honest through it all.

I see another man who is very sanctimonious and pious. A good Christian according to external standards. But he is dishonest. Not only dishonest to the world, as the first man was, but unlike him, dishonest with himself. Self deluded. Self humbugged. Self satisfied. But ah! not quite self satisfied, and that is where the cure is coming. The satisfied man is lost—for the time being. This man has periods of dissatisfaction and dim questioning. These will grow. They will grow him to the mill. He will turn. He will grind.

---

Man is a pivot upon which the universe swings.



# FREEDOM OF THOUGHT

NELL CLOUGH JOHNSON  
1803 East Ave., Austin, Texas

I'm out of dogma, and out of creed,  
Out of the church visible;  
Out of bondage is my soul; 'tis freed;  
But not out of the *Church Invisible!*

**L**IFE TO ME IS A SCHOOL—an endless one. We seem never to get through with its lessons. If we do not learn while in this school we have to learn it in another class in the next school or plane. When the soul reaches the stage of progress where it cannot be bound, then it is we grow restless under the bondage of dogma of the churches. The soul longs to express itself, yet we know it cannot when bound to a creed. If it does express itself, dares to express individuality, it is called a "heretic" and ousted from the church. Instead of feeling humiliated it is full of joy at being freed, and it is freedom we need.

Individuality is needed. Let every life, every soul, live its own life. Cast off all anchors, such as race beliefs, criticisms, other people's opinions; cut loose from all these and be yourself. Be free. God is free. He is not anchored in any way. Then let your soul only dictate to you what is best. If it sends poems or prose through your conscious mind, get to work and write them, even if they are never published. If you desire to draw or paint, listen, and be guided by your soul's impressions and inspirations.

Let the music pour forth; the world needs harmony along all lines. Let your soul express itself. Do not stifle these impressions. You can be what you want to be. The desire being there ought to urge you to achievement. Awaken *now* to your birthright of freedom. It is freedom of thought we need.

It is strange to me why people should think the soul must not progress along religious lines of thought. The mind can take us from the ox-cart to the automobile; the mind can take us from plying the needle by hand to the perfected sewing machine. We can now sit on a sulky plow and plant where our forefathers scratched the earth with a stick plow.

Yea, in all things material we can evolve, but some appear to think the soul and mind must stay in old Adam's rut.

An orthodox Christian is filled with indignation toward the New Thought, Mental Science, Christian Science, etc. He calls it "witch-craziness"—yet he invents autos (what is that but mental science?) not once thinking he is fulfilling the prophecy of Mother Shipton who said, "Carriages without horses shall go."

He has evidently caught her "craziness", for he has "wheels in



his head" or he could not materialize them. He is generally too conceited to acknowledge this.

Well, let those who wish keep in their ancestors' religious ruts, but some others want progressive religion. We all want the truth. We all want true religion—not narrow and bigoted as is sect religion. Religion and love are on the same basis. *God is Love.* Let us have the religion of Love. Let us have spiritual, universal love like God's, and we will have heaven on earth. We will then know the heavenly love which needs no marriage or giving in marriage.

**W**E EAT THE SUN. Our physical bodies get subsistence from the sun. The air we breathe is electrified by the sun. That makes what has been called ozone. That ozone is drawn into the lungs and the man feeds upon it. The blood eats it. The blood assimilates it direct without the intermediary of the stomach. Without electrified air man would die. Air is food.

In man's present stage of development he must have coarser food also, to go with the air. By and bye he will be able to draw all his physical sustenance from the air,—from this which I have called ozone for want of a better name. This essence, or fine substance which is made by the sun's rays reorganizing and re-polarizing the atoms of the air,—this ozone, let us call it,—is breathed by every growing body, be it that of man, beast, or vegetable. It is this essence which enables the body to grow. Without it the body would become dead. It is indrawn as food, the ozone absorbed, dead matter exhaled, and then this dead matter is re-polarized by the sun and made new and alive. The sun makes the negative into positive.

Man does not breathe by his lungs alone. He breathes by every pore. The earth breathes. If it did not breathe in the ozone vegetation could get no nutriment from the earth. Plants breathe, more than earth, but not so much as animals. The quantity of breath is the quantity of life and the degree of development in the scale of up-growing life, from mineral to man, and man to archangel.

When man eats the vegetable or the animal it is this quality in them which I have called ozonic which feeds him. Man, and every living thing, could subsist from the air if the world was not so densely corporeal. Now the strongest eats the weakest. The strong animals eat the weak animals, and the weak animals eat the vegetables. The vegetables eat the earth, the earth eats the sun, and all eat the sun direct through its electrified air.

**I**T HAS BEEN SAID that "God is thought, and thought is God." I do not understand this. Can make nothing of it. If you can you may have it. And build a bureau with it. Or a cosmogony.



## QUESTION BOX

**M**AN IS A QUESTION MARK on the Page of Time. He was born to know the reason why. He never gets answers enough. Come as thick and fast as they will, he still cries for more and more. He grows by these questions. He grows by these answers. And every answer has in it the seeds of another question, and every question has within it the fruition of its own answer. It takes an intelligent man to ask an intelligent question. A fool may often answer it. And why? Because the answer is within the questioner. Always. Never otherwise. The fool but points the way. Anything can point the way. If the questioner can reach the degree of spiritual equivalents bound up in the question. Read the hand writing on the wall. God writ. God writ in the heart. On the walls of the heart.

Mr. Omer Camerle, of Namur, Quebec, Canada, asks a few questions which I print below. I am not sure I can answer them intelligently. I am glad to print important and intelligible questions. They put our thinker-box to work. Sawing wood. De man who saw wood am a wise guy. Mr. Camerle writes: "Since receiving your magazine I have greatly enjoyed the reading of its contents, especially your philosophical dissertations on the mysteries of life and nature, because your views on these important questions coincide mainly with mine. The only thing I don't share with you is your opinions regarding the character of the bible [p. 241, probably] and of the different Christian churches. Perhaps, as an ex-priest and ex-minister, I am too prejudiced against Christianity, but in my condemnation of it I feel as sincere and convinced as its most ardent advocate can be.

"1. Is life a mere vibration of the living organism? Or the cause or effect of the vibrating molecules?

"2. Is life, and what is called mind, or soul, the same thing?

"3. Is conscious thought an essential quality of human life, or only the accidental result of the development of life?

"4. Are physical organs, such as the brain, necessary to the formation of conscious thought? and if necessary, how can conscious thought exist without these organs?"

1. I would say that all is life. Everything. Everything we see and countless universes we do not see. Not now, but later we will see. See that all things are manifestations of life, or rather are manifesting life, or more properly speaking, perhaps, *are* alive, or Life. Some are apparently more active. We commonly associate activity with life, and life with activity. I think this is right. A basic truth. But man's eyes are not qualified for the finer rates of optic vibration. All,—all things,—great and small, vibrate and are alive. With what? Infinite Spirit.



These are forms of life. Changing forms. Constantly changing forms. Nothing is at rest. When this changing is a disruption of the form we call this disruption death to the form. But the death is the liberation of life. For new form. For other aspect.

There is a sense, however, in which we view life as the forming fluid which holds the organism together, and the dissipation of which destroys the organism. The Hindus call this life, or vital fluid, *prana*, and say it goes back to its reservoir when the globule or sac is broken, to be dipped up again for subsequent use.

But *prana* is not life, as I use the word. Rather the vehicle of life upon which the physical atoms string, and is the builder of external form. This *prana*, as a holding fluid, is not only the vessel of an organism which we call life, as man, dog, toad, honeysuckle, bee, flower, moss, etc., but each such form of life is but the combination of many smaller forms of life, which are not killed when the larger form dies, but who pass into other forms to make their bodies. If so, then has each of these lesser lives a *prana*? Perhaps. This is getting rather too fine for me. For use. Unless we stop somewhere. Can we break up physical bodies and reach a physical fluidic consistency, and call this protoplasmic mass, and say this mass consists of multitudinous, infinitesimal, primordial, component, conscious, vibrating, indestructible lives? That this mass is flowing into temporary fixity as sticks and stones, polyps and poodles, stars and men?

The remainder of our friends question I prefer to leave for consideration. We could easily write a book about it. But must stop somewhere.

2. Oh, no. I feel very sure about this. I think we all do. When we consider. Will take this subject up bye and bye.

3. I would say there can be no human life without the capacity for conscious thought, but that many human beings do not exercise a high degree of conscious thinking, and that none exercise conscious thought all the time. For instance, when we sleep, or doze, or are absent minded, or have a vacuity of mind.

Conscious thought is the incidental result of the development of human life, and also of the life of the higher animals. There are no accidents any where at any time. Those forms of life which are developed less than the thinking animals have no conscious thought as we use the word conscious, i.e., the quality of mentally differentiating things, and separating them, and imaging them clearly in the mind. But we consider they have a mind, and I am inclined to say that they have thoughts in their minds. I am not sure about that. Must think it over.

4. Standing on physical earth, and cognizing matter with physi-



cal senses, we take that point of view from which to answer this question. In order to have conscious thought the human forebrain must operate. It must operate to the extent of that thought in order to allow the conscious thought of the man. But the brain is only the vehicle of conscious thought of the man while he is in his awake or conscious, or external state.

There is another conscious thought which exists on higher than the physical plane, but in order to come into our physical (external) life it must affect the physical brain through what I term, tentatively, the physical mind. This higher or more interior thought is not conscious thought to us while in the normal physical waking state, no matter how much it is so on higher planes. It does not become our conscious thought unless it succeeds in interlinking with the physical mind and brain, and moving these.

Part of what is loosely called "the subconscious" is this higher consciousness which cannot interlink until the outer mind becomes "still." But this subconsciousness is the most concrete, and clear, and definite conscious thinking on its own plane. It is dim only to us, and we go into the silence to hear it more clear.

How can it exist and not be tangible to us?

We hypothesize by means of successive bodies one within the other, in a sense, or rather one in connection with the other. Each body finer than the other, and connecting with and grasping firmly the world of its own order of vibrations, but only slightly influencing its contiguous plane, or body, or rate of vibration.

Each plane or grade of consciousness separate but interlinked with each other. Real worlds. Tangible worlds. Tangible on each own plane. But not always capable of transmuting.

## PRAYER'S HOME

By LURA BROWER

Make of thy soul the home of prayer,  
Then naught save good will enter there  
And from each window thou canst see  
Fair vistas of eternity.

The ever surging sea of life,  
Which although oft with fierce storms rife  
Holds deep within its mighty heart  
A place, where tempests have no part,

And rising from life's valley-land  
With sunlit peaks great mountains stand,  
Daily inspiring thee to climb  
With eyes fixed on their heights sublime.



**M**AN HAS IN HIS NATURE all things in the universe, but not all things are consciously evolved in him. Man is an epitome—a microcosm—but many sides and fascets are dull and obscured, and many buds are unopened. All orders of mineral, vegetable and animal creation are developed and externalized in man.

Higher orders than man are latent in man's nature, ready for the quickening touch of life. That touch of life is the immortal fire from the fountain of being. Man reaches for it through sacrifice. Man breaks through the constantly forming chrysalis of life by sacrifice. Sacrifice is the path of union. Union means uniting man with himself. Uniting man with himself means recognizing those higher functions latent within. This recognition comes by the light of the immortal fire which burns on the altar of the heart and consumes, in self-sacrifice, all the dross and tinsel of the lower loves. Painful, this burning? Maybe, but only when the ego centers consciousness in the things that burn. That is all that suffering is, anyway. Clinging to the lower things. The lower loves. The self-self. Mortal mind. When the man looks up and merges his little self into the larger self then there is no pain in sacrifice.

Sacrifice is the ladder up which man climbs from earth to heaven. The fire of the sacrifice opens his interiors to God, and brightens the fascets of his soul, and warms the buds of his being into the beautiful flowers of spiritual life.

---

**W**HAT IS IT TO BE "REASON-BLIND"? First, understand that I do not oppose or belittle reason. I have frequently said that reason (or its higher reach: human intelligence) should be the final arbiter in every healthy human life (see pp. 256 and 296); that all the higher promptings and spiritual impulses must externalize into human life in a reasonable way; that in case of doubt, abide by reason's dictum. By "reason-blind" I mean the condition of mind wherein we boost reason up so much that we give these higher qualities of consciousness no show. We call these higher qualities by various names, such as wisdom, intuition, cosmic consciousness, "impressions", inspiration, etc.

Man must exercise his reason. But reason must work hand in hand with these other qualities. When it does this it is more than reason. When reason ignores these higher qualities and "goes it alone," then man is "reason-blind."

---

**T**RUE KNOWLEDGE IS BECOMING. All other kinds of knowledge pass quickly away into nothingness. Man must become what he thinks or what he thinks becomes some other think, and leads him somewhere else. Real knowledge is assimilation and growth.



### III. ELBERT HUBBARD

**I**T HAS BEEN my privilege to hear Mr. Hubbard lecture many times, and in various places. I have heard him in Los Angeles, Chicago, Boston, and last but not least, "East Aurora," which is in Erie County, New York. I am frank to say that I did not really know Elbert Hubbard until I heard him in East Aurora. In fact, when I heard him there in the Roycroft Chapel I had not yet heard the real Fra Elbertus.

One day at the Roycroft Inn there was a large crowd awaiting the morning lecture. Suddenly Elbert Hubbard appeared. He was attired in a grey sweater, a pair of khaki pants, and sandals. The occasion was the New Thought Convention of September, 1907. There was, of course, the inevitable large tie and the long hair. At East Aurora Mr. Hubbard keeps his generous locks in place with an elastic band.

Turning to the waiting guests he said cordially, "Let us take a little walk up the road and have the lecture out of doors." Everyone promptly obeyed; the morning was glorious. So off we started. After a while those who had been accustomed to street car rides for all distances over a few blocks began to wonder just where and when the lecture was to be held. Across meadows, along sylvan paths in the woods, across silver streams, jumping from stone to stone, and even through barbed wire fences, the would-be audience followed the Fra in his little journey through the woods.

A few fell by the wayside, and waited for a passing wagon to carry them back to the generously laden round tables of the Roycroft Inn. But a goodly number persevered, and after a while the sage of East Aurora halted by a clearing in the woods, while the grateful disciples took their seats on fallen trees and tree-stumps, or erstwhile on the ground.

The talk that followed was huge enjoyment for all. The ramble through the woods had whetted the appetite for a heart to heart talk with this simple natural man. It was indeed a heart to heart talk, and never did Elbert Hubbard speak more eloquently. No one questioned, "Is he sincere?" The man was an intrinsic part of the natural environment about him. There seemed no absolute line of demarkation between him and the trees, the flowers, birds, and perfumed atmosphere. There was no suspicion of pose. The words were



simple and frank, yet profound, and what he said was kind and wholesome, yet penetrating.

If the lecture had been given in the Auditorium in Chicago, or Chickering Hall, Boston, some of those present would have questioned his sincerity. In fact, if some of the East Aurora flowers, that formed the carpet for this woodland audience, had been seen on a lady's hat in Chicago, it would be assumed that they were artificial. Sincerity is such a rare virtue that it immediately excites our suspicions. Few men have learned to apply the motto which is seen everywhere in the Roycroft Buildings, so well as Mr. Hubbard, "Be Yourself."

One of the secrets of Mr. Hubbard's greatness is the fact that he has never "grown up." Have you looked beyond the momentary natural dignity sometimes seen in Mr. Hubbard's face, to the simple boyishness which he could not if he would escape? Mr. Hubbard is a philosopher with a saving sense of humor, and a saint with enough of what the world calls sin to make him an interesting man. To sin is simply to miss the mark. Everyone who aims high enough misses the mark sometimes. In modern vaudiville, the invariable success of the performers, jugglers, acrobats, etc., is received in chilly silence. Then the performer fails. He fails again. The audience is breathless with excitement. At last he succeeds. Everyone is delighted; a wonderful act has been accomplished, and the audience thunders its applause.

Today the demand for this has grown until failure is often actually simulated by the performer to give piquancy to the act. The really great performer, however, does not need to do this. In spite of the wonderful things he accomplishes, his aim is ever toward still greater things, and we see his failures as well as his successes.

There are some people in the world who never miss the mark. They hit exactly where they aim. Their lives are wholly righteous. They aim today exactly where they aimed years ago, and are in excellent practice. A hundred years ago their ancestors reached the same mark, with just as faithful precision. If the world was limited to these good people, however, we would still be using the tallow dip, and our imagination still see Deity paving the floors of hell with the skulls of infants.

Quite recently Mr. Hubbard has been debating the question, "Is Christianity declining?" with prominent ministers. The writer of this article had the pleasure of hearing the Fra debate the question with Dr. Albertson, a minister of the Presbyterian Church. Elbert Hubbard held that Christianity in its most widely accepted definition, was declining. The minister held that Essential Christianity was not declining, but actually in the ascendancy. The opponents beat each other to a frazzle. Certainly Mr. Hubbard proved that Christianity



was declining, and as the minister defined Mr. Hubbard himself, despite the latter's protest, as a Christian, we must admit that Christianity is not declining.

I believe that Elbert Hubbard is a great and growing man. The gospel of doing one's work in the most joyous and aspiring spirit possible is a great message for our age. The Roycroft Shop at East Aurora, where over five hundred men and women are making beautiful books and things, offers great lessons to mankind. The Roycroft Shop is not perfect, however, and I think Mr. Hubbard would not represent it as such. The problems of perfect justice to the worker will not be solved by the individual employer. The ideal conditions for labor and its remuneration will be found only in the co-operative commonwealth.

Elbert Hubbard and his clever wife, who also takes an intensely active part in all Roycroft affairs, have attained wonderful things. They are still young, however, and the world may reasonably look for still greater things in the future.

---

## THE VOICE AT TWILIGHT

By GRACE E. KING

The twilight hour has come;  
The sun has gone to rest;  
What still small voice is this  
Which stirs within my breast?

The voice of peace and love,  
That sweet contentment brings;  
And those who keen their ears,  
They too will hear these things.

It tells of wondrous peace,  
Of love so pure and sweet,  
And loved ones waiting, too,  
Your weary hearts to greet.

Cease then all fear and doubt,  
And open wide the door;  
Listen to the voice that speaks  
At ev'ry twilight hour.



**I**T IS SURPRISING how many religious people are unconnected with any church or religious body, and how seldom they attend church services. Also, worth considering how many irreligious people attend and "occupy the chief seats in the synagogue." This may be all right. I am not sure. But I am inclined to think there is something wrong, with the religious people, the irreligious people, or the church. Perhaps they are all wrong. And right. Who knows? Like Tiny Tim, "God Bless Us, Every One."

By religion I mean a conscious realization of God, and heaven, the supremacy of the moral law, and a loving obedience to the higher promptings of the Inward Spirit, as directed toward the family and society in the unselfish sacrifice of self. By irreligion I mean a failure to interiorly grasp the realization of God and immortality, and a substitute of cold heartless duty for the warm and loving adherence to justice, mercy and kindness.

We hear a great deal about these higher things in the church, to be sure. Yes. That is good. But how about the heart? How about the real inner love of God, and regeneration through self forgetfulness? And the daily touch with God? And the daily and hourly quaffing of that Water of Life which springs in the heart from the strain of human experience? And that Hidden Manna from on high?

**Y**OU HAVE NO RIGHT TO JUDGE another person by your morality, and they have no right to judge you by theirs. But you must apply their conduct to yourself, and see how it fits, and judge it by your morality. Man is a moral being. He has moral habitat and environment. He breathes a moral atmosphere. That is what distinguishes man from the brute. Some of the higher animals show signs of the genesis of morality. When they do that they enter or forecast the human quality. But every sentient being swings in its own orbit. Every man's moral code is his own.

**M**AN IS SPIRIT. He has a body. He has a mind. It cannot be said that he has an ego. He *is* an ego, or a spirit. But when he reaches his right estate he is *the* Ego, *the* Spirit. When we view man as an ego or a spirit, we view him as separate. When we view him as the ego or spirit, then we view him collectively. There are many egos which are one Ego. There are many men but there is One Man. Separateness is temporal. Collectivity is beyond time and space,—universal.

**I**NDEPENDENT THEOSOPHY. What is it? Non-allegiance. To what? I don't know. Do you? What else does "independence" mean? Non-Shackled. Anti-Glamour.



## Literary Reviews

*Mind the Builder*, "*The New Psychology Continued*," is a handsome leather-covered book of 100 pages by A. B. Lindsay, M.D., author of *The New Psychology*. It is handsomely printed and elegantly bound—the most elegant piece of book work I have seen in a twelve-month. There is vibrating mental power in the esthetic charm of the cover and the leaves as we turn them. But the reading matter is much more interesting and important, and worth a careful perusal. It is a treatise and formula for body building, for mind building, and for character growth. Price fifty cents for heavy fiber cover, embossed, and one dollar for the flexible leather. Lindsay Publishing Co., Peoples Bank, Seattle, Washington, and Selling-Hirsch Building, Portland, Oregon.

*Siderial Sidelights*, a Medley of Dawn Thoughts, by Charles L. Brewer, is an interesting and helpful book of 83 pages, published by the Balance Publishing Co., Denver, Colo., at fifty cents. Mr. Brewer has written some very important booklets, but I consider this to be the best of all.

*Big Thursday at the Fair* is a pretty little sixty page illustrated booklet by Charles Lincoln Phifer, Rich Hill, Mo., at twenty-five cents. This is a very interesting story of a family who went to a country fair. Mrs. Fairfield read the book through with great interest, as I sat in the den at my work, with she at her table. Then she took a cat-nap. When she awoke she said, "The story was fine!" I wondered if she went to the home of the Wilkersons whom the book tells about, while she was in the astral world, and had a confabulation with them. Likely. But she couldn't remember.

*Gems of Poesy* is another of Mrs. Fairfield's pets. She has slept on this book a number of times, for there are five hundred pages to sleep on. All pretty good pages. Several more cat-naps coming over to Mrs. Fairfield's side of the editorial table. And how wise she looks—and glad—when she awakens and finds she is back on earth again. Mr. O. L. Harvey, Evergreen street, West Lafayette, Indiana, to whom I am indebted for the book, has four charming poems in the book. The price is \$2.00. Mr. Harvey, who is author of note, has also added to the editorial library two songs, sheet music, entitled, "Altruism," and "Alone."

*Son of Man and Son of God* is a pamphlet of 24 pages for 25 cents, by N. David Jensen, 2800 S. Main street, Los Angeles, Calif.



Mrs. Fairfield has read this contribution, also, with the assistance of only two cat-naps (and half a one added for good measure). She read Mr. Jensen's portrait first, and then said, "the book is all right and his argument sound." I asked her how she could tell so quickly and she said she saw it in his face. That is the way women get the best of men in an argument.

*A Dweller on Two Planets*, by Phylos, is a book of 424 pages, written automatically by Frederic S. Oliver, and supplied by Mrs. M. E. M. Oliver, 415 N. Fremont avenue, Los Angeles, Calif., at \$2.00. I found this book so interesting as a romance, and so instructive as a treatise on the soul that I read the book through in odd times, evenings, after my correspondence and clerical work was finished. I have very little time to read, but I find time to study a little. This book was well worth while. Different nights Mrs. Fairfield would wake out of a cat-nap and say she'd feel better in bed, and I would plead for a few moments respite to finish the chapter.

It's a love story, of course. But is not life one grand love story, with ever shifting scenes, rapid denouements, and cups of bliss with dregs of woe? But the love in this book is not the goo-goo, soppy kind. The value of the book, however, is not in the love story part but in the lesson from that love. Human love is incidental. Incidental to the game. To the game of life. Then something higher. Universal, divine love. Unselfish love. That is what the lower human love is for, to give us a taste of the sweet, and then the bitterness to make us dissatisfied with aught but the whole.

The lower love is to lure us on. The honey to draw the bee. To make the bee work. To make him a good bee. Then a better bee. Then something better yet. The value in experience is growth of soul. The book under review helps in that direction because it presents some important and vital truths for assimilation. I do not agree with all the postulates. I do not need to. I pick out what I can use,—and leave the rest.

The hero and heroine of the book are Phylos and Phyris,—alter-egos one of the other,—two made one. But they were not a one while sojourning on earth. They were two, each enmeshed in the folds of matter which beclouds. The story commences with one as Zailm, an inhabitant of Atlantis, twelve thousand years ago. After an eventful life in which the seeds of karma are sewn and reaped, Zailm dies and goes to devachan. Finally he is born in America as Walter Pierson, becomes initiated into an esoteric brotherhood, and visits the planet Venus ♀ while in the astral body, and meets his alter-ego again.

The story allows the exposition of much interesting philosophical and scientific statement, showing how the Atlanteans had arrived at scientific results far ahead of us at the present day. They had ar-



rived at the final proposition that the universe was, with all its varied phenomena, created and kept in continuous operation by two primal force principles, matter and dynamic energy. This is the same as my terms, matter and spirit, and others, matter and mind. With me spirit is energy, and force, and exertion, while matter of itself is motionless, inert, dead. But matter is never separate from spirit. It is the vehicle of spirit, or the mode of motion. The Hindus and Christian Scientists are basically right, but wrong in practice, when the one says matter is illusion and non-existent, and the other denies the existence of mortal mind and material sensation. They are right to an extent, but wrong in over emphasizing one end of a truth, and ignoring the other end.

Phylos says, on page 61: "As, in its outgoing impulse, the Created draws away from the Creator, it looks back to its origin and notes its progression marks: that is, its multiplied realizations of its increasing separation from its source. The greater this separateness the greater the field (matter) wherein these points appear, because the divine element in the Created has noted more points, or, in other words, more things, more material objects, as being between it and its source. Only when we look back at these things we have sensed, these thought-forms of God, do we perceive matter, for when we look forward to reunion with Him, matter disappears, giving place to Spirit."

The forces of nature which crop out with us as magnetism, electricity, light, heat, and gravitation, were better understood and applied in Zailm's time. Phylos speaks of two opposite forces, that of  $\oplus$  or Siva, or Disintegration, the *Vis Mortuus*, and  $\ominus$  or Vishnu, or preservation, the *Vis Natura*. The circle itself  $\bigcirc$  is Brahm, the Perfect, the Self-Contained, and  $\triangle$  is the three in interacting manifestation.  $\oplus$  is negative odicity, and  $\ominus$  is positive. By means of these forces (occult or hidden to us) the Atlanteans propelled their airships, and supplied heat and force for manufacturing. Page 280: "Mind over matter. Marvellous, novel—all this to me, but I knew it was not miracle, although magical."

"What is magic, do you ask? Magic is the comprehension of laws not ordinarily possible to grasp by means of physical experiment because their phenomena in general lie higher than the physical realm; just a little lower than mental or psychic operations, and partaking of the last to a major extent."

"My intelligent friend, try this once: try to think of nothing; to have no thought, not even the one that you are not thinking. I doubt your success in the attainment of such a state of mind, but if you are, happily, successful, you will remember to the end of your allotted



years on earth how great was the sense of rest, of peace, of perfect joy, felt—not thought of—in that moment. Could you attain and then retain such a mental state for half an hour, you would become clairvoyant and clairaudient during that time, and both see and hear across the leagues of earth; aye! and be conscious of futurity, so that a prophecy then made by you would be found to come true in every detail, though its scope was over years.”

I have called this higher state Eternity, but am not satisfied with that word, for the blind and chained man is also in Eternity, as well as the man who can see and who is unbound. It is a higher state than “heaven,” the spirit-world, and as subjective devachan and Nirvana conceived by some, but not by others. Swedenborg’s Celestial Heaven and Celestial Angelhood, wherein the Angel has become atone with God, would be it. Or Nirvana, when similarly conceived.

It is the Whole Show. Continuous Performance. Going on all the time. Without Beginning or End. All Present at Once. Past, Present and Future spread out in One Unending Scroll. (See page 217 of this magazine.) The Silence dispels the clouds which man has generated about him in the Whirlwind of Life. The Silence enables us to break through and get a peep!

“The ego coming from the Father hath no sex. When it entereth upon life it becomes double, so there is a man and a woman, and though the bodies are separated and are twain, yet the spirit is one and the same. Sometimes the two, being one spirit, are man and wife. Yet more often they are not, for the age of harmony is not yet at hand.” Page 311 adapted.

“The human race progressively reincarnates on each of the planets Mars, Earth and Venus, which man sees by his telescope, and on four other spheres not palpable to physical sight. Every individual ego incarnates about 800 times, approximately, on each world each time the race comes to it, which is seven times also. Each ego thus hath incarnation and disincarnation periods to the number, more or less, of 40,000.” Page 310 abridged.

“Mates in the Lord cannot know each other as such until they both will to live after the rule of His Highway. And the latter hath nothing carnal.” “Until they find it they find not each other; neither release from incarnation in the flesh.” Page 312.

“Man is a composite being, having seven principles, viz.: the IAM [O AUM] or ego; the body of the spirit, or spirit-body; the human soul; the animal soul; the astral reflection of the two lowest principles—by name, vital force, and the earthly body thereby animated.” Page 313.

“Will is the fiat of consciousness. If it be will of the animal



soul its results will be only a subjective thought which shall energize muscles to do an objective reality conforming to the subjective plan. If it be of the human soul it will be of greater intensity, and nobler, but still the brain, and through it the muscles, must render its fiat into material form. But if the will be the fiat of our Spirits, and trained, we shall say to any material force, 'Obey me,' and it shall obey. Because our Spirits are of our Father, and one with Him, and the Will of the Spirit shall need no mediate brain nor muscle, but shall find every natural power its direct servant, and this is the faith whereof Jesus spoke." Page 336.

"When Man was born into the Earth from Mars ♂ as he is eventually to be born from the Earth into Venus ♀, that was the basis of the allegory of Adam and Eve, but back of them came all their lesser brethren—the animals of land, sea and air. [For Henry Wood's conception of the Eden Story cf. p. 151, this magazine.] And back of the Race birth were the Race lives on Mars, and ere then lives on two other planets, neither of which are of matter which the earthly eye could perceive." Page 349.

"The Infinite cannot be explained by the finite, nor will less explain greater. Fire is energy, and electricity is energy, and God is energy. But fire will not solve the query, What is electricity? nor will electricity answer, What is God? But God will explain both the others, for the sum of the parts is equal to the whole. But as man does not know the full number of the parts, the partial sum he does know will not explain God." Page 364.

Eternity. Time and Space. "How much is a light year? In the time of one second light travels 192,000 miles, approximately. In one year there are 31,556,929 seconds. Hence the distance of a light year is the multiplied product of one figure by the other, briefly the inconceivable distance of 60,553,001,050,000 miles. All that, and yet we see a star in the northern heavens said to be 181 light years distant from the earth." Page 369.

"Heredity is the sum of experience which the souls of men carry from one life through devachan into reincarnation. It is in nowise transmitted from parent to child, but its leading trait is attracted by the like trait in its parents. The lesser traits are educed by cultivation, or else lie dormant, according to environment." Page 380.

"Perfection of a part but draws it nearer to the Whole, and perfection of the Whole compels It to depend on each of Its parts." Page 413.

*The Morning Star*, Peter Davidson, Loudsville, White Co., Ga., is a monthly magazine devoted to the Cosmic Philosophy, at ten cents each. Mr. Davidson also publishes a number of books and booklets,



among them being, *The Seductions of Satan*, *Occult Experiences of Jataryah*, *The Queen of the Isles*, *The Life and Discourses of Jesus*, *Peace*, etc. I find Mr. Davidson's philosophy very interesting. I have not gone into it deep enough to place a value upon it. I intend to review these writings at length.

**M**AN MUST HAVE SUSTENANCE, or he will die. This is true of the physical man. It is true of the spiritual man. When man ceases to obtain food he dies to that plane which he cannot obtain food from. Ordinary men are much limited in their foods. They eat physical food and take in the physical atmospheres. This gives physical life. They take in mental food also, and that gives mental life. But there is angelic food as well. I wonder how many of us even know its taste.

**S**OMEONE HAS SAID: "Intelligence is the great money-maker, not by extortion, but by production." This is good. I like it. Too often, however, people use their intellect to get money any way.

**N**O MAN CAN REALLY KNOW until truth enters his heart and permeates his soul, and he himself becomes truth. All else is vanity. All else is illusion. And because it is illusive it is elusive. Verily, man must become regenerate, and renewed in mind and in soul, in order that his being shall become spiritualized by the divine sun of righteousness. Then does he attain unto Truth, and only then. For truth is not in words, or statements, or beliefs, or practices, or postulates. Truth is Quality. Truth is Life. Truth is God.

**T**HERE ARE SAID TO BE SEVEN PLANES or degrees of consciousness: protoplasmic, mineral, vegetable, beast, man, angel, cherubim. I got this "out of a book," and note it here so we may consider it. I agree with it pretty well except that I am a little hazy on the protoplasmic.

**I** DESPISE THE MERE MORAL MAN. He is the most baneful creature in the neighborhood. He is a time server. Watching the clock. He follows the code because he must. Or because it is policy. Or because he will get something for it. Bah! That is not religion. That is flimsy self-humbuggery.

**I** CANNOT BLAME our correspondent on page 477 for becoming mixed on some of my terms. I am a little mixed myself! On the terms, but not on the ideas of spirit and spiritual. I do not like these words, and yet do not like to coin new ones. Will take up this matter in subsequent issues.



# MIND, MATTER AND MOTION

HENRY HEATON, Belfield, No. Dakota

**I**N MY OPINION many New Thought people are apt to be careless in their use of words. So are some materialists. For instance, I do not know what materialists mean by *force of matter*, nor do I know what you mean by *force of spirit*. By the word *force* I mean just what it means in works on physics.

Physical force I maintain is the motion of matter, nothing more, nothing less. There can be no force without motion and no motion without force.

When you say spirit and matter are a one I do not know what you mean. I can conceive of a spiritual body composed of matter in a gaseous or ethereal state. But I do not know what idea you have in your mind when you use the word spirit. I suppose scarcely two persons use the word spirit or the word soul in the same sense.

You would not properly say, I am a body. You would say, I have a body. Now would you say, I am a spirit, or, I have a spirit? You might say, I have a spiritual body, and I think it likely you would say, I am a spirit.

I rarely use the word spirit, for I confess I do not know what the word means, and I know that it has been used in so many different senses that its use is pretty sure to lead to confusion. I would not say spirit is matter, for I would prefer to use the word spirit for one thing and matter for another.

I have fallen into the habit of using the word mind where possibly you would use the word spirit. I would say that there are three things in the universe,—Mind, Matter and Motion. Now of course, you may say that motion is not a *thing*, it is simply change of position of the *thing* we call matter.

I do not pretend to know what mind is. I might say that it is that which thinks. Away back somewhere we conceive that there is a fundamental ego, or *I*. I might say *I* have a body, but I would not say that I have a mind but that I am a mind.

I do not think it is possible for mind to exist independent of matter or motion. I can conceive of matter and motion without mind, and I think it quite likely that there is an infinite amount of matter and motion entirely disconnected from mind. But can mind exist independent from matter and motion? I think quite likely not. In fact I cannot conceive of mind that is not *doing* something. That is, moving something or being moved by something.

Then again, arises the question, If mind is not motion or force, how can it cause motion? I do not know. Do you? Now that I am lost I will stop.




the rag-bag. But she says that we should not give up our name to anybody. But then, women don't reason. Some of them take cat-naps, and then oracularize.

**M**RS. CLARA J. L. PIERCE has made arrangements with me to send this magazine to her subscribers for the unexpired terms. Many of her subscribers are my subscribers, either through Mr. Gaze's magazine which was merged into mine, or direct to me. These will be extended. Mr. Harry Gaze started *The New Thought News*, after temporarily suspending his *New Life Daily*. Mr. Daniel P. Potter co-labored with Mr. Gaze in both these publications. Mr. Potter is now publishing his unique and philosophical *The Individualist*, weekly. Mr. Gaze sold *The New Thought News* to Mrs. Pierce and went to England and started his *Live Forever Magazine*. In January or 1908 Mrs. Pierce brought her weekly to me and I published and printed six consecutive issues. I could not pull it up and so gave it back to Mrs. Pierce, who published awhile under the name of *Constructive Thought*. Then she temporarily discontinued it, and now has made arrangements with me to supply her subscribers until she gets ready to publish it again. Last summer Mr. Gaze returned to America. I made him a favorable offer for his magazine and merged it with mine.

I would like to see the prospects open auspiciously for Mrs. Pierce to publish her paper. She has many admirable qualifications for the work. There is a good field, but apparently not large enough in the past to enable either of us to pay expenses.

"This all happened in Boston-by-the-Sea."

**S**UCCESS IS ONLY INCIDENTAL to life. It is not the goal of life. The goal of life is character. Character is the summum bonum of life. Character has within itself all that is. Nothing more nor less. God is character. Love is character. Goodness is character. The basic force which impels the universe is character. All men are seeking this basic force by some manner of means. By character. Character is success. The greatest success. The only real, tangible, fundamental, permanent,—successful success.

 Next month's magazine will be printed in this size type. I bought 600 pounds, brand new, from the old Farmer Type Foundry, New York. It is handsome type. I am tickled with it. Nothing is too good for our magazine. Good print, simple language, deep truths. So the man who runs may read. And be blessed. I feel very happy. All because Mrs. Fairfield finally said, "Buy it."



Read "The House of the Interpreter," on page 507

# The New Age Magazine

A Magazine for Character Building through Right Thinking  
and for the Study of Mental Phenomena and  
Ancient and Contemporary Religion

## CONTENTS OF THIS NUMBER

The Uses of Fear . . . . .	F.P.F.	481
New Life Daily Affirmations . . . . .	Harry Gaze	484
Human Electricity . . . . .	"	485
Life (Poem) . . . . .	Lura Brower	486
What is the Soul . . . . .	F.P.F.	487
The Little Flower (Poem) . . . . .	Lura Brower	489
Look Up (Poem) . . . . .	Grace E. King	490
Seek the Kingdom of God . . . . .	Ella L. Layson	491
Aquarian Gospel . . . . .	Levi	493
Man Power and Christ Power . . . . .	F.P.F.	495
Smile (Poem) . . . . .	Grace E. King	496
What Does Man Know . . . . .	F.P.F.	497
The Unspeakable Word . . . . .	"	499
Negative Energy and Creative Energy . . . . .	Emma Boomer	501
The Temple of the Living God . . . . .	O.F.F.	503
Religion is Human-Divine Union . . . . .	F.P.F.	505
The House of the Interpreter . . . . .	Order of the Fifteen	507
Literary Reviews . . . . .	F.P.F.	509

Published Monthly at \$1.00 a year, 5 months trial prepaid anywhere in the international postal union will wish to file and preserve it. An Index will be representative, C. A. BEVERLY, A.M., M.D. Address and Publisher, F. P. FAIRFIELD, 21 Madison street, Boston, Mass. Please note the date printed at the end of subscription. We stop sending the magazine at the end of subscription. Please note the date printed on the wrapper, and renew so as to get the magazine without break, as we are unable, just now, to supply back numbers. We make good as far as in our power lies. Let us know if your magazine does not reach you before the first of the current month.

25c, clubs of 2 for \$1.50 and 5 for \$2.50 per year. The contents of this magazine are such that many are printed. Co-editor, HARRY GAZE. Western Representative, C. A. BEVERLY, A.M., M.D. Address and Publisher, F. P. FAIRFIELD, 21 Madison street, Boston, Mass. We stop sending the magazine at the end of subscription. Please note the date printed on the wrapper, and renew so as to get the magazine without break, as we are unable, just now, to supply back numbers. We make good as far as in our power lies. Let us know if your magazine does not reach you before the first of the current month.

MARCH 1909

Whole No. 13

second of

Sept. of

1908, at the post office at Boston, Mass. Congress of March 3, 1879